then, lord of the *Niyut* steeds, drink of both kinds,
the *Soma* pure and that mixed with milk.

11. Yerily thouart great, O Sun; verily, JLDITYA; Yarga Yin
thou art great; the greatness of thee, the great one,
is praised; Yerily tbou art great, 0 god.[1]

12. [2]Verily, O Sun, thou art great in fame; 0 god, thou art indeed mighty among the gods in
might; thon art the slayer of the *A&uras** and the
preceptor (of the gods); thy glory is widespread
and to be marred by none.

13. She[4] Tviio was created beautiful and bright,
bending downwards and receiving all praise, has
been seen within (the world), like a brindled cow,
advancing to the ten regions (spread out) like arms.

14. [5] Three kinds of creatures went to destruction;

[1] Sama Yeda, I. 3. 2. 4. 4; II. 9. 1. 9. 1. with*panishtama mahnna* for *panasyate addka.* Yajur Yeda, 33. 39.

[2] Sanaa Yeda, II. 9. 1. 9. 2. Yajur Yeda, 33. 40.

[3] Sayana explains *asuryah* by *asurdndm ~kantd*\ Mahidhara takes it *' beneficent to living beings." Tbe true meaning is no doubt that given in the St. Petersb. Diet. " unkorperlich, geist- lich, gottlieh."

[4] This is erplained to be Ushas, the davn, or the light of the Sun.

[5] This very obscure verse is explained in the Satapatha Brah- mana, ii. 5. 1, which gives a legend to the eifect that Prajapati desired to create, and after intense meditation

produced in succession three kinds of creatures—birds, small snakes *(sarisripa},* and serpents; but they all died. He then reflected on the cause of the failure ; and, perceiving it to be the "want of nourishment, he caused milk to be produced in his own. breasts. After this he